

THE NUR AFSEAN

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Editorial Notes.

We welcome to India the new Missionaries just arrived from America. These are the Rev. Frank B. McConkey, and Mrs. McConkey, The Rev. Mr. Symington and Mrs. Symington, Miss Johnstone, Mr. P. H. Edwards B.A. (for Allahabad Mission College, and also those who have returned from furlough; The Rev. J. N. Hyde, Miss S. M. Wherry, Mrs. Stebbins and Mrs. B. D. Wyckoff.

The location of these workers will be decided by the Missions at their annual meetings now near at hand.

The Plague pamphlets, prepared by Dr. Datta, Civil Surgeon of Hoshiarpur, are now ready in English, Roman Urdu and Persian Urdu. As these have been published by us privately, we are obliged to sell at cost price. For the English and Roman Urdu editions the price is Rs. 3/- per 100 copies; and for the Persian Urdu, Rs. 1-8 per 100. It is safe to say that there has been nothing yet published of equal value. Send orders to this office.

We are glad to announce to the public that definite arrangements have been made to issue the Sunday School Lesson Leaves in Persian Urdu at the beginning of each Quarter. Any of our subscribers, desiring to change their order by increasing or decreasing it, should inform us now, as it is our purpose to send the January issue

sometime in December by V. P. P. so as to collect for the year 1903 in advance.

The small leaflets are issued in bundles for 16 weeks at a time. We do not think there is as yet any kind of Sunday School leaflet at once so cheap and so beautiful. The circulation should be greatly increased.

The *Arya Patrika* congratulates India upon the establishment of *New India* at Calcutta. Its special virtue seems to lie in its effort to discredit the translation of the Bhagwat Gita by Mr. Annie Beant. He is pleased because "The spirit of inquiry and research has not altogether died out amongst the educated community and if it is kept up there is no reason why it should not lead ultimately to truth—the goal of man's life."

If the "Story without a Parallel" quoted by the *Patrika* from the *New India* gives any indication of the genius of the *New India* for "Inquiry and research," the outlook is not hopeful. That story is so perfectly absurd that one cannot but pity the credulity of the man who accepts it as true.

The *Arya Patrika* is loth to admit, what all the world knows to be true, that the only book, which makes nations honest and truthful is the Bible. The only way he can account for the writer in the *Kyastha Samachar* recommending the introduction of the Bible as a class book in all Primary and High Schools in India is by presuming that he is a secret Christian.

And of course this fact would discredit his judgement. Why it should do so the Arya editor does not tell us. It is, however, encouraging to find him admitting that there are a few Christian Missionaries, who are Christian in their kindness and charity toward other religions. The fact that the vast majority of people called Christians are merely nominal should not vitiate judgement. The real question is, What is the legitimate product of Christian teaching as found in the Bible? If it be the few men are admitted to be Christ-like, it must also admit a vast multitude of men and women in Christian lands, who support the Missionaries and contribute through them for the welfare of people the world over. But with regard to a multitude of men in Christian lands who are not regarded as Christians and who do not profess to be Christians, he must surely perceive that even these men exhibit an amount of honest integrity not found among the repudiators of religion elsewhere. Why is this? Is it not due to the influence of true Christianity upon their characters? How comes it that in Christian lands the laws and customs of the people are marked by justice tolerance and impartiality? Is this not also due to the influence of the Bible upon the masses as a whole?

To ask why such men as Bradlaugh, Thomas Payne and others forsook the Bible, is no more to the point than to ask why Kabir and Nanak and Raja Ram Mohun Roy forsook the Vedas. Those who forsake the Bible may be

moved by many motives, but usually they do so because they are unwilling to be bound by the strict moral code which it insists upon. On the contrary, those who forsake the Vedas, have done so because the moral code of those books is so low that they refuse to lend obedience thereto. Hymns in praise of the gods of fire, wind, storms and the intoxicating juice of the Soma plant fail to inspire in their hearts a responsive worship. The facts remain as clear as sunshine, that the Bible has tamed wild and savage tribes, has abolished human slavery, has raised womankind to her rightful place as queen of the home, has modified the laws of war, protecting helpless women and children, as well as all non-combatants, and in many other ways bestowing light and blessing upon a sinful world.

The hopelessness of the Qadīāni contention that *sin* is never predicated of prophets and especially of Muhammad, except in the sense of a *tendency to evil* not in itself sinful, finds a new illustration in the articles of Abdul Kuddoosie and Timur Muhammad in the *Epiphany*. The Qadīāni came out with a learned statement to the effect that the word *Zanb* was never used to express the idea of *actual transgression* but only of a *sinful bias* inherent in human nature. The articles of J. M. and Mr. Upson proved beyond all question that the word *Zanb* means *sin* in the sense of *actual transgression* even to the extent of *Kufr* (blasphemy or infidelity) *shirk* (idolatry) and *murder*. Now the disciples come forward with the plea that the Quran does not address Muhammad but people in general. But if in general, surely everyone in particular is intended. A man shoots into a crowd of people and hits a man. He is arrested on a charge of murder. The Qadīāni lawyer immediately says, "My client did not attack this man: He only shot at the crowd!" But says the Judge if he shot at the crowd he was intent upon hitting anyone in the crowd. He is therefore guilty of murder. So we may admit that the command to repent is general but common sense would show any mind unblinded by prejudice that Muhammad is included among other sinners in the command to repent. If he is not to repent, neither are they. If they are sinners, so is he. An examination of the passages, however, will show any one that the exhortation applies to Muhammad alone. It is simply amusing to read the special pleadings of Timur Muhammad, that admitting that *Zanb* means *sin* (which however the Qadīāni distinctly denies) the word "has other meanings also"! If it has

other meanings it must connote the same general idea under other terms otherwise words have no meaning or may mean anything.

Has the Arya Patrika repudiated the writings of Pundit Gurn Datta?

Almost a year ago the brief article given below was sent to the Arya Patrika on the basis of an understanding that short articles would be published. The Editor has not yet found time to defend the position taken by the Pundit whose writings have been proclaimed as a source of light and leading.

My letter to him was as follows:—

To the Editor Arya Patrika.

Dear Editor:—

In your issue of August 17th under the heading "Biographical," I find a reference to Pundit Gurn Datta's position on the question of the Vedas and Mythology. That position I find fully stated in his "Terminology of the Vedas." His argument briefly stated is as follows:—

"The Puranas represent the Mythology of India. They are preceded by the Philosophy of the Upanishads. This philosophy was evolved from the Vedas, therefore the Vedas are books of philosophy and not of mythology."

While these assertions are in part accurate, they contain several defects:

(1) The question is openly begged. The assumption made is that since there is mythology in the Puranas, there is none in the Vedas; but this is what has to be proved.

(2) The principle of exclusion is wrongly used. To assert, and even to prove that there is philosophy in the Vedas and that the Upanishad philosophy has been evolved therefrom is quite another thing from proving that the Vedas do not contain mythology.

(3) This position ignores the well-known fact that in the thought evolution of other nations (Is evolution a European conception or a Vedic?) philosophy has been evolved from mythology.

(4) This position fails to distinguish between the artificial and stilted mythology in the cosmogonical vapourings of the Puranas and the intensely life-like and interesting mythology of the Rig Veda.

(5) It fails absolutely to take account of the facts. The philosophical hymns of the Rig Veda—for we need not go beyond this at present—can be counted on one's fingers. They are RV. I, 164, X, 129, X, 121, X, 81, X, 82, X, 31, X, 71, 72, X, 125, X, 90.

These are largely used in the Upanishads and we are in so far forth glad to affirm that the RV is a book of philosophy. But in the assertion, that the RV does not contain mythology, the facts are entirely ignored. Below are given a few from among the countless mythological references of the Rig Veda. If we were to include what is usually included in Vedic literature, the number of references would fill many columns. The mere mention of these myths will suffice to fulfil the purpose of this article.

Indra vanquished Surya (X, 43, 5) and stole his wheel (I, 175, 4, IV, 30, 4).

Vishnu and Indra conjointly triumphed over the Dasa and destroyed Cambaras' 99 castles and conquered the hosts of Varcin (VII, 99, 4, 5).

The Acvins gave a horse's head to Dadhyanc, son of Atharvan, who then proclaimed to them the madhu (honey-mead) of Tvashtir (I, 117, 22).

The Acvins delivered Atri from the darkness VI, 50, 10, VII, 71, 15.

Indra slew the demon Vrtra who kept back the rain I, 32, II, &c. &c.

Indra fights with Urua II, 14, 4, and Vievarupa, three headed and six-eyed X, 99, 6.

Indra struck down the wagon (anas) of U-as, X, 73, 6; X, 138, 5.

Indra hinders the sun when the sun and the swift steed E-asa who draws a chariot run a race I, 61, 15, X, 92, 8.

Indra captured the cows of the Panis X, 168.

The myth of Indra and Vrsakapi; Indra and his wife Indrani quarrel about Vrsakapi RV X, 86.

Trita rent Vrtra by the power of the Soma draught I, 187, 1.

The Maruts assist Indra in his fight with Vrtra I, 23, 9, VII 65, 2—3, X, 113, 3.

Again Indra and the Maruts disagree and the Maruts say, Why dost thou seek to kill us, Indra? Do not kill us in the fray I, 170, 2.

Soma was brought by an eagle from heaven to Indra I, 80, 2, IV 26, 6, III, 43, 7, IV, 18, 13; VIII, 71, 9; IV, 27, 50.

Incest of Yama and Yami, RV X, 10, 4.

A. H. EWING.

—The Germans have invented a new kind of glassware. This cloisonne glass, as it is called, is similar to stained glass, but is claimed to be superior. The design is prepared in double brass wires, and the interstices are filled with small pieces of colored glass. This design is then mounted upon a large sheet of plain glass, to which it is firmly attached by means of a translucent cement. Another similar sheet

of glass is then placed upon the top of the design in the same way, so that the colored glass is inserted between two sheets of glass. By this means the cloisonne is smooth on either side.

Question and Answer.

Question.—*What is the reason why practically all men, while they learn to love Christ, when they read about Him form a deep dislike for Christianity and the Christian Church?*

The answer to this is double. First of all, Christianity, claiming to be the only true religion, and calling upon all men to become Christians, condemns all other religions as imperfect or untrue. This naturally rouses the opposition of men at the very outset. And this condemnation of other systems is not merely a matter of theory, but is carried out in practice. When a man becomes a Christian, he has to give up the social organization in which he grew up; for Christianity has its own form of social life, which cannot blend with any other system. Thus the opposition between Christianity and other religions springs from deep-seated reasons, that lead to great disturbances and troubles. Consequently it is inevitable from the very nature of Christianity, that it should stir up opposition and hatred. Indeed, if you will think of it, any religion that seriously claims to be the only true religion, and that professes to be able to change human life for the better, must necessarily, on account of its claims, and its attempts to carry out its aims, be opposed and hated.

The second reason for the dislike that men, at first, naturally feel for Christianity and the Christian Church, is this, that it demands such self-sacrifice from the individual. This every one knows in India; for baptism is a terrific ordeal in nearly every case. But even in countries where the new convert does not suffer much in property or position, in family or reputation, there is some other most exacting form of self-sacrifice that falls to his lot. In all countries in the world the man who is a humble, enthusiastic follower of Christ is despised and scoffed at. He is called a fanatic, or a fool; or, at the very best, people smile at him in a pitying sort of way. Further you cannot come to Christ without having to give up your secret sins and indulgences: Christ will never cease to point these out to you. Is it any wonder that the ordinary man does not want to become a Christian?

Inquirer.

Current Thought & Incident

A 300,000,000 MILE TAIL COMET.

"Comet b 1902" is how the newly-discovered comet is officially described at Greenwich Observatory.

"It will be the brightest comet we have had for a good many years," said Mr. Crommelin, representing the Astronomer Royal at the Observatory.

"It will be a striking sight for the naked eye. Not since 1882 shall we have had a more brilliant one. By the end of October it should be a very conspicuous object, with a very long tail. It will be visible for about a month and a half, dating from the end of September, when it enters Cassiopeia.

"The new comet is an important astronomical discovery. It is, probably as large as Halley's comet of which the head alone is twenty times the diameter of the earth.

"Its tail will be many millions of miles long. The longest tail on record is the comet of 1843, which was three hundred million miles in length.

"Yes, the world is very small compared with a comet. That of 1811, for instance, was about two hundred times the size of the earth.

"Comet b 1902" is now approaching us at the rate of three million miles a day.

"About the middle of November it will pass near the sun's place—at the same distance from the sun as the planet mercury is. Then it will be lost to sight.

Do not be afraid of "Comet b 1802" Mr. Crommelin smiled at the suggestion that it might be a dangerous visitor.

"In 1861," he said, "the earth passed right through the tail of a large comet, and we were not aware of the fact until afterwards. That is the only instance on the record of actual contact with a comet.

"Another comet went through Jupiter's satellites and made no disturbance whatever in their motion. Comets appear to weigh almost nothing."

Sir John Herschell speaks of the "filmy and almost spiritual texture of a comet. Probably it is but gaseous matter in a state of incandescence. Certainly it is so transparent that a star may pass through its centre without any diminution of light.

Mr. Crommelin smiled also at the old superstitious ideas about comets. For thousands of years they were absurdly revered as omens of disaster, "harbingers of wars and famines, of the dethronement of monarchs, and the dissolution of empires.

During the next few years half a dozen great comets are due, their periodicities varying from five to seven years.

In 1910 a comet is due which appears about every seventy-five years and a half. If any Coronation babies live till 1985 they may have the happiness of beholding one which flashes upon the world only every 123 years.

But none of us will ever see the splendid comet of 1811, the return of which does not take place for more than 3,000 years.

C and M Gazette.

This Dog Saved Many Lives.

One of the most noted dogs in Atlantic City died last week. Every boy or girl who has visited the famous seaside resort, during several years past, has doubtless seen Bess, the famous dog of Captain John Young, proprietor of the pier bearing his name. They have also, in all probability played with her as she was very fond of romping on the sand with the children.

Bess' reputation as a life-saver was a most enviable one, she having saved fully a dozen persons from drowning. One of these was a man weighing 250 pounds; another was an insane man who tried to fight her off, but whom she succeeded in rescuing.

On another occasion a woman accidentally dropped a hand-bag containing money and jewels, from the end of the pier. A violent storm was raging, but Bess, at the word of command, dashed after it and finally fought her way back to the beach a quarter of a mile below. She was so exhausted that she could scarcely crawl out of the surf, but the bag was held tightly in her mouth.

A Model Hospital.

—The new St. Bartholomew's Hospital in New York is so constructed that there are no internal corners to catch the dust. Says a writer in The Evening Post: "There are absolutely no angles or projections in the building above the basement. All intersections of all surfaces meet with a uniform curve; this has been carried out in all details not only the walls, ceilings and floors, but also the stairs, shelf and table standards, window recesses, etc., throughout. The sash and doors are so constructed that there are no moldings or broken surfaces between the frames and glass or panels. The surface of the frame meets the glass with a feather edge, and the corners of the sash and door panels are also rounded, so that there may be no lodging-place for the collection of dirt or foreign matter. The angles or corners above the wainscot line are run in plaster. * * * Especial

care has been taken in the construction of the operating-rooms. The room for more important operations on the fifth floor is considered the most perfect yet built. The corners of the room are rounded to a large radius and the ceiling domed."

No load is heavy enough to crush the man that is conscious of his integrity and trying to do the will of God.

Telegrams.

London, Oct. 23.

The person who alleged himself to be the receiver of letters from a member of Colonel Swayne's force giving a sensational account of Colonel Swayne's retirement, now avows that they were invented with the object of hoaxing pro-Boer organs. The hoaxer is a London barrister, and says he is heartily ashamed of himself.

London, Oct. 24.

The press deprecates the tendency to optimism concerning the Mullah displayed in Lord Cranborne's statement yesterday evening, and demands prompt and adequate operations in Somaliland and proper appreciation of a difficult task.

London, Oct. 24.

Irishmen in the House of Commons appear to be following a scheme of studied obstruction and disorder. Yesterday they occupied the bulk of both sittings by different devices. The Government organs show increasing exasperation which the *Daily Chronicle* endorses. They say that a public nuisance is arising which must be abated.

London, Oct. 24.

As a result of the week's discussion the Commons disposed of eleven lines in the eight clause of the Education Bill.

London, Oct. 26.

An official statement says that Mr. Chamberlain proceeds to South Africa in the latter part of November to examine the problems presented by the termination of the war and the settlement of affairs in the new colonies. He will visit Natal, the Cape, Orange River Colony, and the Transvaal.

Reuter understands that Mr. Chamberlain's proposal has the full approval of the King, the Premier, and the Cabinet, and was cordially welcomed by Lord Milner.

London, Oct. 25.

Reuter, telegraphing from Aden, states that the enemy suddenly charged the right flank, which was advancing through dense jungle, on the 6th instant but were met by such a severe fire by the African Rifles that they swung round towards the centre and left, which, owing to dense bush, the transport had overlapped, throwing the line into confusion. As a result the firing line was broken and a Maxim captured. Captain Phillips was shot while gallantly attempting to rally his men and Lieutenant Everett while attending to him. The disorder spread to the centre. Captain Angus was killed while resolutely serving the guns. Lieutenant Cobbe then continued serving with only one Somali Sergeant.

A charge led by Colonel Swayne checked the enemy. The force then built a zareba.

London, Oct. 25.

Reuter understands that the British objection to the Franco-German conditions regarding the evacuation of Shanghai was based on the fact that the stipulation forbidding preferential advantages refers to the Yangtse Valley only, and not to the whole of China.

Calcutta, Oct. 27.

Mr. Roosevelt sent a friendly message to the Convention of the United Irish League at Boston at which Messrs. Redmond, O'Brien and Davitt are present. The Irish Nationalists in Britain are exultant in consequence.—*Indian Daily News Special*

London, Oct. 27.

Lord Cranborne, speaking in the House of Commons, said:—"I cannot lay the correspondence with Russia regarding Afghanistan at present before the House. Communications on the subject are still proceeding."

London, Oct. 27.

Lord Kitchener arrived at Alexandria and had an audience of the Khedive. In the afternoon he entrained for Cairo. There was no demonstration.

London, Oct. 27.

Lord George Hamilton, replying to a question by Mr. Caine, said:—"I cannot undertake to say what policy the Indian Government may adopt as a result of the report of the Universities Commission. It will be previously submitted to the House of Commons."

London, Oct. 27.

The *Daily News* understands that Sir Antony MacDonnell has accepted a position as permanent Under-Secretary for Ireland.

Madras, Oct. 27.

Lord Ampthill has arrived in Tinnevely, the seat of very successful missionary work in South India. To-day he received an address from Bishop Morley, the clergy and Christians of the Anglican missions working in Tinnevely and Ramnad. His Excellency, in the course of his reply, said:—"Truly we have cause to be thankful that missionary work in India has been so peaceful and prosperous, and that the people of India have shown themselves so appreciative of the educational system which missionaries have so wisely and rightly made one of their first cares. It is a remarkable testimony to the patient tact and forbearance of Christian missionaries, and their loyal support of the solemn pledges of the British Government, that they have not in any conspicuous instance provoked animosities in a country where religious feeling often runs high. I must also say that the natural tolerance of the mass of the people has contributed to this blessed result."

Patiala, Oct. 28.

Sir Charles Rivaz made a public entry into Patiala, this morning. The railway station was gaily decorated, and a guard of honour of Patiala Imperial Service Infantry with band and colours was in attendance and accorded the usual military honours. The Lieutenant-Governor was received on the platform by His Highness the Maharaja of Patiala, who was accompanied by Major Hendley, the Kanwar Sahib

and the Council of Regency. Major Dunlop Smith, Political Agent, Phulkian States, who is indisposed, was unable to attend.

From the station His Honour, accompanied by the Maharaja, drove in procession to the Moti Bagh, where Sir Charles and Lady Rivaz and party will put up during their stay. The road to the Moti Bagh was decorated with arches and flags, and the approach to it lined with troops.

London, Oct. 28.

The House of Commons had a lengthy debate on the important question of the appointment and dismissal of teachers. The phraseology of the Education Bill regarding appointments remains unaltered despite strong protests by the Opposition, who were closed. Regarding the phraseology of dismissal Mr. Balfour undertook to consider the form of words for the purpose of meeting objections.

Later.

Mr. Balfour has made an important concession in connection with the Education Bill the effect whereof is to open to Non-conformists and pupil teachers in all voluntary schools.

London, Oct. 28.

Sir N. O'Connor, British Ambassador at Constantinople, has complained to the Porte of violations of the Aden frontier by Turkish troops, and says that if continued Indian troops will be requisitioned.

Allahabad, Oct. 29.

It will probably be found possible again in next financial year for the Government of India to make a special grant to assist local Administrations in carrying out small but useful irrigation works pending the issue of a general scheme by the Irrigation Commission.

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